2 SEN. And shakes his threatening sword
Against the walls of Athens.
1 SEN. Therefore, Timon,—
TIM. Well, sir, I will; therefore, I will, sir;
Thus,—
If Alcibiades kill my countrymen, Let Alcibiades know this of Timon, That—
Timon cares not. But if he sack fair Athens, And take our goodly aged men by the beards, Giving our holy virgins to the stain Of contumelious, beastly, mad-brain'd war ; Then, let him know,—and tell him, Timon speaks it,
In pity of our aged, and our youth, I cannot choose but tell him, that—I care not, And let him tak't at worst; for their knives care not,
While you have throats to answer : for myself, There's not a whittle in the unruly camp [8], But I do prize it at my love, before The reverend'st throat in Athens. So I leave you To the protection of the prosperous gods[9], As thieves to keepers,

8 There's not a WHITTLE in the unruly camp,] A *whittle* is still in the midland counties the common name for a pocket clasp knife, such as children use. Chaucer speaks of a " Sheffield *thtvittell.*" STEEVENS.

9 —of the PROSPEROUS godsj I believe *prosperous* is used here with our poet's usual laxity, in an active, instead of a passive, sense: * the gods who are the authors of the prosperity of man kind.' So, in Othello:
" To my unfolding lend a *prosperous* ear." I leave you, says Timon, to the protection of the gods, the great distributors of prosperity, that they may *so* keep and guard you, as jailors do thieves ; i. e. for final punishment. MALONE.
I do not see why the epithet—prosperous, may not be employed here with its common signification, and mean—* the gods who are prosperous in all their undertakings.' Our author, elsewhere,